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Walker. A Discourse at the Induction of
Rev. Frederic D. Huntington. 1855



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DISCOURSE

AT THE INDUCTION OF THE
REV. FREDERIC D. HUNTINGTON, D.D.,

AS
PREACHER TO THE UNIVERSITY, AND PLUMMER
PROFESSOR OF CHRISTIAN MORALS
IN HARVARD COLLEGE,

On Tuesday, September 4, 1855,

BY
JAMES WALKER, D.D., LL.D.,
PRESIDENT OF THAT INSTITUTION.

TOGETHER WITH
THE REPLY OF THE PROFESSOR ELECT.

CAMBRIDGE:
JOHN BARTLETT,
BOOKSELLER TO THE UNIVERSITY.
1855.



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DISCOURSE.

EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT : EXCEPT THE LORD KEEP THE CITY, THE WATCHMAN WAKETH BUT IN VAIN. — Psalm cxxvii. 1.

IN speaking of the human mind it is very common to overrate, either expressly or by implication, the importance of reason and the intellectual faculties generally, compared with the affections and the will. A man's success in life, the elevation and force of his character, his usefulness and his happiness, almost everything, in short, depends much less on what he knows, than on what he loves and hates, and on the intensity of his loves and hates. But having accepted the true doctrine on this point, we must not reason falsely from it, and come to the conclusion that *education* has little or nothing to do with making men better or happier, or even wiser. Undoubtedly there would be some truth in thus characterizing much that is *called* education, which consists in educating the head alone ; but who will say that the heart cannot be educated as well as the head ?

A great deal is also said in this connection about *temperaments* ; as if temperament were everything,

and education nothing. Thus we are told that a man is quick or slow, cheerful or melancholy, believing or distrustful, social and affectionate or reserved and cold, according to his temperament; and his temperament itself cannot be changed. Perhaps, at least in ordinary cases, a man's temperament cannot be changed, in the sense of substituting one temperament for another; but certainly it can be subdued; it can be mellowed; it can be touched with a better spirit, and to finer and higher issues. A coarse cheerful man may become a refined cheerful man; and this is certainly to change the character of his cheerfulness. So likewise the constitutional coldness and reserve of a selfish and worldly man is a very different thing from the constitutional coldness and reserve of a sincere Christian. I agree entirely with the English bishop who said that temper is nine tenths of Christianity; but temperament is not temper. Temperament is a part of our nature; temper is a part of our character, and is as much subject to education and discipline as any other part of our character. When it is said that temper is nine tenths of Christianity, by temper is meant the Christian temper; but *this* no temperament will give a man, unless his heart is changed, and a change of heart will give it to him, let his temperament be what it may.

Here, however, another and still more difficult question presents itself: this "change of heart" in which the proper Christian life begins, — is *that* also the work of education?

Let me introduce my answer to this question by

making two or three distinctions. In the first place, it is clear that no kind or degree of mere intellectual culture, or of mere refinement of manners and taste, will admit a man into the kingdom of heaven, or bring him any nearer to it. We must also concede that no *outward* change in conduct, however desirable, such as the correction of habits of intemperance, or the formation of habits of order and self-control, amounts to the change required, or necessarily, and in itself considered, leads the way to it. Outward respectability is not sanctity, nor even morality. And further: mere *morality*, in the common acceptance of that term, that is to say, personal and social morality, even though entirely sincere, that is to say, inward as well as outward, is not religion, much less Christianity. Nay, more; no degree of *progress* in this morality, under the name of improvement of character, which it really is, will make a man a Christian. It is not true that a man necessarily becomes a Christian merely by becoming a better neighbor, or a better father, or a better friend, — a little honester, or a little more humane every day. Several of the French atheists piqued themselves on doing all this; and for all I know they were sincere, or at least as much so, and as generally so, as nominal Christians in what they profess; but it did not make them religious, much less Christians. The Christian life involves a progress, and a moral progress; but it is, so to express it, a moral progress on a *higher plane*. Christianity is not content with saying to the unbeliever, "You must be more and more faithful to your principles"; it calls upon him to adopt a new set of

principles ; — not because this will make him a perfect Christian, but because it is necessary in order to his beginning to be a Christian. Much of his outward life will continue the same it was before, but the *whole* must be animated and swayed by a new spirit.

The question proposed above resolves itself, therefore, into this : Has education anything to do in leading the young practically to adopt Christian principles ? And when thus stated, it may almost be said to answer itself. There is no telling what a determined theorist will *say*, when hard pushed in controversy ; nevertheless, in point of fact, I feel sure there is but one opinion on this subject. Bring me the father, or, still more, the mother, who deliberately acts on the assumption, that the religious prospects of her children are not affected, one way or another, by the influences under which they are placed ; that all the Scriptures say about training them up in the way they should go, and in the nurture and admonition of the Lord, means nothing, and will end in nothing, or, at best, looks only to their temporal advantage. You cannot do it.

I turn, therefore, from the practical objection to the theoretical, which is more serious. The ground here taken is, that education is limited to a proper development of human nature ; whereas the religious, or, at any rate, the Christian life, is not a development of human nature, but something superinduced upon it, and wholly the work of grace.

This is the theory ; in the main, true. In applying it, however, we must make the obvious distinc-

tion between Christianity considered as a means of enlightening and civilizing men in their relations to each other and to the world, and Christianity considered as a means of eternal salvation to individuals. All will agree, I suppose, that these are both legitimate functions of Christianity, — the first as truly as the last. The historian speaks of Christian civilization, in contradistinction to Pagan civilization, or Mohammedan civilization, meaning thereby a civilization in which Christian ideas prevail, in the benefits of which the whole community share. For the same reason the moralist speaks of Christian righteousness, meaning thereby not righteousness simply considered, for righteousness is not peculiar to Christianity; — the Pagans had their righteousness, the Mohammedans have their righteousness; — but that peculiar type and style of righteousness by which Christians are known. Mere conscientiousness will not do; for conscientiousness is neither more nor less than fidelity to a man's present conceptions of right. What we want is fidelity to Christian conceptions of right, fidelity to a *Christian* conscience. And here it is to no purpose to say that the civilization and the righteousness here insisted on are but imperfectly recognized even in Christendom. I admit that it is so; but this only shows that Christian nations are not educated as yet up to even so much as a conception of what their religion requires; and this, again, only shows how much a truly Christian education has yet to do.

One of the most encouraging aspects of the times is found in the general waking up of Christians to

their duty in this respect. All denominations are beginning to feel, as they never did before, that a people are really Christian just so far as, in public and private life, they accept and carry out Christian ideas; and no farther. Under the inspiration of this fundamental doctrine, see how much has been done, within the present century, for peace, for temperance, for the instruction and elevation of the dependent and oppressed classes, for the reform of prisons and of the laws. In movements so large and complicated some mistakes have, of course, been made; disorders have arisen, and temporary or apparent reactions taken place, which are seized upon and exaggerated by the Party of Despair into evidence that nothing has been gained. Nothing gained? Who cannot recall public and social abuses which not a lifetime ago were participated in by the most respectable members of society, and by church-members, without reproach or shame, but are now forbidden by law, or are under the ban of general society? After all, however, the great change which has been effected, or which is in process of being effected, consists in the growing up of a settled purpose to bring the public mind and the public conscience into conformity with the teachings of the Gospel. An age, a community, more even than an individual, should be judged according to its aspirations, its *ideals*. What we want is, that worldly and pagan *ideals* of expediency and happiness, of right and duty, of goodness and greatness, should give place to Christian; that the whole community should be trained up in the conception and belief of what a Christian community should be.

But this, as all must agree, belongs, and, I had almost said, exclusively belongs, to education.

Thus far I have spoken of what a Christian education can do for the religion of the community: one word, now, on what it can do for the religion of the individual, and especially for that change of heart, that new life proceeding from a new set of principles, which is, as I have said, the condition and the earnest of heaven.

And here, again, I suppose all must agree that this newness of life, this spiritual regeneration, is not a product of unassisted human nature. The Christian life, unlike science and taste, does not grow out of what we actually experience, but out of our assuming the reality of what is beyond and above our experience. We walk by faith, and not by sight; and it is only through this faith that we are brought into communication with the spiritual world. Hence the doctrine of Divine Influences, a glimpse of which was vouchsafed to the spiritually-minded among the Pagans. Philosophy itself could say, "Let your soul receive the Deity as your blood does the air; for the influences of the one are no less vital than the other. This correspondence is practicable, for there is an ambient omnipresent Spirit, which lies as open and pervious to your mind, as the air you breathe does to your lungs. *But then you must remember to be disposed to draw it.*" The language of Scripture is to the same effect, except that it makes the movement to begin with God. "Behold, I stand at the door and knock: *if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with*

me." In either case, however, the man himself has something to do. The life of God in the soul of man begins not, I admit, in a consciousness of power, but in a feeling of need. Man is to be led; but then he must first be *willing to be led*, and this willingness to be led constitutes the human element in the process, with which education not only has something, but much, to do. Nay, if we take education in its largest sense, as including all the influences which help to mould and determine the heart, and remember at the same time that God, on his part, is always waiting to be gracious, I had almost said that, practically speaking, a wise Christian education is everything; at any rate, its success is the only thing which ever hangs in doubt.

Assuming this, therefore, to be the general relationship which education and religion bear to each other, we are now prepared to consider a little more particularly the place which religion ought to hold in schools and colleges, and especially in this college.

On this subject it is neither necessary nor wise to take extreme ground. Some have gone so far as to contend that every form even of primary education, unless dispensed by the Church, or in immediate connection with the positive and formal teaching of Christianity, is a curse instead of a blessing. To strengthen their position, they appeal to statistics as showing that the best educated districts, in a secular point of view, are not unfrequently the most addicted to crime. But nothing is more unsatisfactory or more fallacious than statistics on a question of this nature. Crime, especially if estimated by the num-

ber of committals, or by the number and character of the convictions, depends on a multitude of causes which are unaffected by the presence or absence of education. Other things being equal, it would certainly seem that morals as well as manners must be a gainer by a general development of intellect and taste, considered as a check and restraint on the animal instincts and passions. Even if the people are to act from no higher principle than self-love, it would seem to be something gained if they are put into a condition to act from an *enlightened* self-love; especially where, as in the case of the primary education provided by law, the enlightenment is general, so as to give no advantage to one over another. Be this, however, as it may, who has yet to learn, that the children taught in our common schools live at home, and come under the religious influences of home, and of the churches and Sunday schools to which they severally belong? so that, after all, the question is not whether their religious education shall be attended to, but whether it shall be attended to in the same or another place. If there are any who think we shall never have good times until the common people are content to know nothing but the Catechism, the real wish of such persons must be, not that more religion be introduced into the common schools, but that the common schools be given up, the Catechism being substituted for them.

With institutions for a higher culture, where the students are, for the most part, separated from their homes, and make a community by themselves, it is in some respects different. The College is pre-

eminently a child of the Church: it began in the monastic and cathedral schools, as far back as the sixth century. Afterwards, when it assumed a distinct and independent organization under the name of University, and contended for that independence, it was independence from local jurisdiction, and from the diocesan; not from the Church. The first university was the University of Paris; and its title was, "The First School of the Church." At the Reformation the English Universities were lost to the Church of Rome by one of those high-handed measures of social and state necessity, which make but small account of parchments and precedents. But, true to their original destination as belonging to the religion of the country, they passed into the hands of the Church of England. Down to the present day, the government and instruction in these institutions are to all intents and purposes in the hands of Churchmen. Our fathers brought over with them the same general feelings and convictions on this subject, in consequence of which Harvard College was dedicated, as its corporate seal testifies, "to Christ and the Church." The principal motive which the author of "New England's First Fruits" assigns for founding it was their dread "to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." And Edward Johnson, in his "Wonder-working Providence," speaks of what was done by its early patrons and friends "to make the whole world understand that spiritual learning was the thing they chiefly desired."

The use which I wish to make of these historical

references is merely to indicate what has been the universal impression as to the connection which subsists, or ought to subsist, between the religion of a country and its highest literary institutions. Exceptions may occur to you, but they are apparent only. In those countries where religion, from any cause, has lost its hold over the public mind, or at least over the enlightened classes, we must not wonder that a disposition should manifest itself to secularize everything, and, among the rest, colleges and universities. But I am not speaking of such cases. I still insist that the earnest friends of learning, if at the same time the earnest friends of religion, have always felt how important and necessary it is, that both should be intimately associated. And though there are few who would make less account than I do of the argument from general consent on a speculative question, I cannot help thinking that, in practical matters, it is entitled to great weight, and is never to be slighted without peril.

Here, however, I shall be met with the objection, that times have changed, and with them the needs and expectations of society, making it necessary that there should be corresponding changes in the constitution and government of colleges.

And this is true in certain respects, and to a certain extent. For example, formerly the principal object of colleges was to train up men for the ministry; now their principal object is to train up men for the secular professions. Turning to our own Catalogue, you will find, that in the first five classes the proportion of clergymen to laymen is as two to one; in the

classes for the corresponding years in the present century, it is only as one to twelve. Of course, it is no longer necessary that the religious teaching, or the religious discipline of colleges, should look to making men theologians. Nor is this all. Though faith and piety are a necessary preparation for all professions and all conditions in life, *the means* of imbuing men with faith and piety, so far at least as they depend on human arrangement, vary from age to age. I have great confidence in outward religious observances as a means of keeping up a high tone of religious sentiment. But they must be believed in; *making believe* will not answer the purpose. Rites affect men through the opinion entertained of them, and through the religious associations connected with them. When, therefore, from any cause, they cease to have any proper religious significancy, they become a mere, and, it may be, a burdensome imposition, more fitted to disgust and demoralize young minds, than to inspire them with sentiments of religion and virtue. Voltaire, Condorcet, Diderot, and most of the principal agents in the great Antichristian movement of the last century, were educated in the Catholic seminaries, where, if religious observances could have saved them, they would have been saved. I agree that the altered condition of society, and the altered state of public opinion and public manners, make it necessary that we should rely, more than heretofore, on the living teacher, on the personal and often unconscious influence of an earnest and devout man, set apart and consecrated to this work.

So far, therefore, I can go with this objection; the

changes in the times may make some modification of *the means* desirable; but who will say that *the end* itself, a healthy religious influence in the highest seats of learning, has become less indispensable? The greatest change which has taken place of late in respect to education consists in this, that it has become a distinct profession. It is within the memory of some of us, when professors and tutors were taken, almost as a matter of course, from among clergymen and students in divinity; now, as a general rule, a professor is as much a layman as a lawyer or physician is. I do not refer to this change in order to condemn it, or lament it. I see that thorough and exact learning has been a gainer by it; nay, that it has become in some sense necessary: the advanced state of the intellectual and physical sciences requires that the accomplished teacher should give his whole life to the speciality to which he is devoted. But I also see that this change has made it not less, but more indispensable, that there should be a Pastor of the College, to take care of its religious interests, and to conduct its religious services.

Meanwhile, all the old motives for an earnest application of religious influences in colleges remain in undiminished force. It is not sufficiently considered that, in the higher teachings of a university, not to teach religion is to teach irreligion. You provoke and stimulate a spirit of inquiry, you exercise young and unpractised minds on some of the most difficult and perplexing questions, you expect them to form their views and plans of life, and solve the great problems of their being, without understanding, or,

at any rate, without properly appreciating, those great facts and revelations which are the key to the whole. Under these circumstances, what better can be looked forward to than a rank growth of atheistic, pantheistic, or pagan theories of society and human destiny? If there is one aspect of the times, more than any other, which fills with concern thoughtful minds, it is found in the unsettled state of men's opinions on some of the most vital questions in morals, government, and religion; in the absence of a due respect and reverence for what is established; and in the ready ear which is consequently lent to every absurd, and, it may be, pestilent novelty of the day. But this whole group of evils can be traced, as it seems to me, more certainly than to any other one cause, to the fact that the educated classes have not been trained to rally on the common authority and the common sense of Christianity.

And besides, we cannot be reminded too often that the work of colleges is not only to *instruct*, but to *educate*; not merely to inform the understanding, but to mould the character. In the words of Milton, "The main skill and groundwork should be, to temper them with such lectures and explanations, upon every opportunity, as may lead and draw them in willing obedience, inflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages." It is sometimes enjoined on educated men to pay an outward respect to religion *for example's sake*; but I cannot find it in my heart to lay much stress on this argu-

ment. I cannot reconcile myself to the thought of religion looking up to what are called the higher classes, and suing for their patronage. Gentlemen, Christianity can do without you much better than you can do without Christianity. You need it as much as the humblest menial you employ; you need it personally as a light and as a solace; above all, you need it as a curb. The simplest principles of religion, I had almost said the instincts of a natural piety, are sufficient to keep the humble-minded right, in the simple and lowly life they lead; but not so with gifted and grasping minds. With the consciousness and the exercise of mental power, which almost tempts men to believe that they are gods themselves, and to defy the God of heaven, nothing but the overwhelming conviction that the God of heaven has spoken, will awe them into submission and childlike trust.

Will it be said that this is nothing to the purpose? that the religion of educated men, however desirable and necessary, must not be expected to begin in colleges, where students, from their age and other causes, are peculiarly inaccessible to serious and lasting impressions? I answer, in the first place, that this distrust originates, for the most part, in the popular error, that the gayeties and excesses, almost the only things respecting colleges which find their way into the newspapers, make up a faithful picture of what is called *college life*. That, in an almost promiscuous collection of several hundred young men, every type of character and propensity should be represented, is not to be wondered at; but this I say, as earnest and

serious minds, taking as earnest and serious views of life, can be found in colleges, as anywhere in the world. And if you insist, even in respect to the best of these, that their characters are still in process of formation, this only makes it the more necessary that religion should come in to insure their being formed aright. Besides, look at the facts. It would be interesting to recount the great religious movements which have begun in colleges. Thus we are told by one of the ablest writers on the subject, that "in Germany the Reformation proceeded from, and was principally carried through by, the academical divines; the princes, the cities, and the people only obeyed the impulsion first given, and subsequently continued by the universities." Then, too, there was the great Methodist reform in the last century: who has yet to learn that it was among the undergraduates of a university, and of the most aristocratic university on the face of the earth, that this movement not only began, but took substantially its form and policy, and even its name? Time fails me, except to add, that there is hardly a college in our own country which has not had its revivals of religion, to which some of the most gifted and influential men in church and state are able to refer back the first turning of their whole hearts to God.

But there is another objection, thought by many to be decisive and final on this subject. What has been said about religion in colleges is all very well, abstractly considered; but, on account of the diversity of sects, it is, at least in colleges constituted like ours, impracticable.

Let us consider this objection a little more nearly. The jealousy which sometimes grows up between different sects would not be condemned so unreservedly as it often is, if it were better understood. In general, or at least among people otherwise well disposed, if one denounces another, it is not because he is supposed to reject this or that opinion of truth, but because he is suspected of being an enemy to the truth itself; he is not thought to be among the number of those who love our Lord Jesus Christ *in sincerity*. But a change is taking place in this respect. The great moral reforms of the day, by leading persons of widely different sects in religion into hearty co-operation for practical objects, have taught them to respect each other's consciences. And this respect for each other's consciences is about all we can hope for; nay, about all we want. It *may* lead ultimately to a larger amalgamation of sects,—provided only that this is left to the natural course of things. A union of all Christians on practical grounds, if it ever comes to pass, must be the result of a growth, and not of a mechanical wrench. The Millennium, at any rate, is not yet; and until the Millennium comes, I am afraid that the difficulty insisted on above will exist to a greater or less degree.

Indeed, paradoxical as it may seem, I look to this very difficulty as a means of success. Convinced that something ought to be done, and seeing, at the same time, that it cannot be done except in the exercise of liberality and concession on all sides, the very exigency which has arisen tends to produce the spirit it requires. One of our own Alumni has eloquently

said: "Better, a thousand-fold better, that a seminary like this should be under the steady, effective, aye, or even exclusive influence of any one religious sect, than that it should be without the influence of some sort of vital Christianity. Let us, if we can, and as far as we can, so blend the rays which are reflected from every different view of the Bible, that they shall form one harmonious beam of holy light, streaming in at every door and window and loophole of our halls and chapels, and casting golden glories upon every pinnacle and buttress and tower. But let us be cautious that, in attempting to shut out any one particular ray which may be imagined to predominate in our academic atmosphere, we take no risk of shutting out the glorious sunshine of the Gospel, and of leaving the institution, in this day of its highest intellectual advantages, in a condition of spiritual darkness."

Acting in the spirit of this appeal, and with singular unanimity, the governors of this College have taken a step which, when considered in all its connections, can hardly awaken jealousy or opposition in any quarter. It would be a mistake and an injustice to suppose it originated in a discovery that the religious interests of the College had been undervalued or neglected up to this time. The amount of religious instruction usually given in colleges has never failed to be given here, and the daily chapel services and the services on Sunday have been faithfully conducted, the only objection being that almost the whole has been done by persons overtaken by other cares and labors. Add to this, that, for some years back, a

principal part of the religious ministrations of the College have devolved on the Professors in the Divinity School. But at length, in accordance with the almost unanimous wish of the friends of both the College and the School, it was foreseen, or at least confidently expected, that the Supreme Court would soon decree a separation of this department from the University. Even, therefore, had the friends of the College looked no farther than to continue what was already done for religious instruction and influence, some substitute was to be found. Precisely at this juncture, may I not say by something more than a mere coincidence, provision was made for the support of a Professor in Harvard University, whose duty it should be, "on the basis of Christian faith and love, to enlighten all who are or may be engaged in the education pursued there, whether governors, instructors, or students, in the manner of discharging their respective duties, so as best to promote generous affections, manly virtues, and Christian conduct, and more especially to aid and instruct the students in what most nearly concerns their moral and physical welfare, their health, their good habits, and their Christian character, acting towards them, by personal intercourse and persuasion, the part of a parent, as well as that of a teacher and friend."

Better language could hardly have been devised to express what was wanted. Nobody contemplated the appointment of a theological teacher for the College, or wished to interfere in any way with the ecclesiastical relations of the student. It was still expected that every student would worship on Sundays with

said: "Better, a thousand-fold better, than like this should be under the steady, efficient even exclusive influence of any one more than that it should be without the influence of any sort of vital Christianity. Let us, if we can, so blend the rays which come from every different view of the Bible, to form one harmonious beam of holy light to shine in at every door and window and lobby and halls and chapels, and casting golden light on every pinnacle and buttress and tower. We must be cautious that, in attempting to show any particular ray which may be imaginative in our academic atmosphere, we do not do so at the expense of shutting out the glorious sunshine and of leaving the institution, in its highest intellectual advantages, in spiritual darkness."

Acting in the spirit of this appeal and with the unanimous approval of the faculty, the governors of the College have taken a step which, when considered in connection with the other reforms of the last few years, can hardly awaken jealousy in any quarter. It would be a mistake to suppose it originated in a discovery that the religious interests of the College had been neglected up to this time. The amount of religious instruction usually given in colleges is not to be given here, and the daily chapel services on Sunday have been faithfully maintained. The only objection being that almost all the religious labors have been done by persons overtaken by their other labors. Add to this, that, for some

she ought at least, for consistency's sake, to break her seal, and blot out and forget, if she can, her whole history.

It only remained to find *the man*. And here it could not fail to strike all, that much more depended on personal qualities, than on shades of difference in theological belief. The wonderful success of Dr. Arnold in the moral and religious influence he exerted over young men, every one knew to be owing not so much to the church in which he was educated as to his personal qualities. That the selection has been made in wisdom, we have the best evidence of which the case admits, in the almost entire unanimity with which it has been made, and also in the hearty concurrence it has met with from the public, including the leading and best minds of all denominations.

Under these encouraging auspices, I stand here, my brother, to welcome you to this new, interesting, difficult, and almost untried field of Christian service. I do not fear to speak of it as difficult; for to earnest and brave minds difficulty has a strange fascination. I am too old to indulge in romantic dreams. I do not suppose that any office, or any officer, will be able to avert all the evils which flow from the inexperience and the passions of young men, and from the many and peculiar temptations incident to college life. But this I say; to suppose that a wise and a devoted man, with no other care on his mind, and placed in the most favorable circumstances, cannot do much to arrest or remedy these evils, would imply a total loss of faith both in the power of Christianity and in the ca-

- pacities of human nature. Remember, also, that you are to teach those who are hereafter to be teachers; by converting a single soul, you may, through him, be the means of converting uncounted multitudes who will never know from whom, under God, the impulse came.

I welcome you in the name of the governors of this institution. They do not ask you to enter upon your work in the spirit of a sect, nor even of an ecclesiastic. But they hope that your presence here, and your example and influence, will help to touch all the instrumentalities and associations of the place with a Christian spirit. In the general and eager pursuit of secular knowledge, they hope you will cause it to be felt, that "there is a knowing of the truth as it is in Jesus, which spreads itself like a morning sun upon the souls of good men, full of light and life."

I welcome you in the name of the resident officers and teachers in the several departments of the University. All of us cherish a lively interest in the success of your labors; many of us look to you as our future pastor, who is to bring the peace and consolations of the Gospel into our families, and break to us, as we trust, for many useful and happy years, the bread of life.

I welcome you in the name of the students. Few of them as yet have been taught, by the hard and sad experiences of life, "what shadows we are, and what shadows we pursue"; but all are full of generous impulses and aspirations, which ask to be directed heavenward.

My brother, you are not alone. All heaven is on your side. May the Great Head of the Church, living and present here, accept, encourage, and direct you, and crown your labors with success. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

MR. HUNTINGTON'S REPLY.

IN accepting this sacred trust, Reverend Sir, my first conviction is, that whatever success is to attend the discharge of its duties must be measured by the simplicity of faith, and the conscious dependence on the Holy and Infinite Spirit, with which those duties are undertaken. Impressed as I am with the dignity of this presence, — the variety of interests pertaining to the Church, the Commonwealth, and the Family, to Science, Letters, and Commerce, represented here to-day, — I remember that there is an Unseen Witness and Judge presiding over us, and graciously concerned in the issue of these ceremonies, before whom all mortal majesty and wisdom are insignificant. I feel — and your own weighty words have only made me feel it more and more deeply while I have listened — that the best “inaugural” I could pronounce would be a confession of personal insufficiency, and an invocation of all good men’s prayers for the Heavenly Help. As I have been greeted by so many friends and brethren, of different callings and different ecclesiastical names, — friends, some of

them, that I never knew to be friends before, and made such only out of regard for the work I am to try to do, — as I have seen the anxiety and the fellowship on the faces of so many trustworthy and believing men in this assembly, and have received the encouraging and pious Godspeed of so many more not present with us, — it seems hardly needful to alter the old cry of Apostolic self-distrust, “Who is sufficient for these things?” But it cannot be presumption to add, what nothing but unbelief could hesitate to affirm, “I can do all things” that God is willing to have done at my hands, “through Christ strengthening me.”

To a considerable degree, Sir, as none can know better than yourself, the particular offices before me are to be determined and shaped by the exigencies of the future, the consent of many dispositions, the orderings of Providence, and the tentative experience of one day after another in the practical endeavors of the place. But it would be a poor acknowledgment, it would be a shameful disloyalty to all that is commanding in the Gospel, if a servant on the threshold of such a vocation had no clear aims, however general, no definite, presentable principles, to regulate his course. Such as I have, I have every reason frankly to avow. I enter on my office with an undoubting assurance that the true foundation of all schools and universities is the religion revealed in the Mediator and his New Testament; that the cause of good learning, no less than the durable prosperity of private industry and public enterprise, and the safety of the state, stands in righteous obedience to the Inspired

and Eternal Word ; that every institution of justified instruction takes its charter from the Gospel ; that the prophecy is yet to be fulfilled, that " Christ shall be Lord of the sciences as well as Great High-Priest of the churches " ; that, by whatever means or voices the world's brain is to be Christianized, that will certainly be its ultimate and august consummation ; that both the groundwork and the loftiest ornament of all culture, all literature, all art, is the worship of the Most High ; that the supreme and incomparable aim of the scholar is willing discipleship to the Spirit of Truth ; that the intellect's real greatness and mastery are its openness and docility to the wisdom of God, — nothing satisfying its immortal aspirations but harmony with its Source ; that the human understanding has not, in fact, found its balance-point till it has found its Lord, nor its home till it kneels reverently within the Church-fold of the Divine Shepherd, nor its completeness of power till it is strong in Him who alone is completely good ; in a word, that of those kingdoms which are to be kingdoms of the Son of Man, the empire of thought is one, and that among the " many crowns " he shall wear will be his supremacy over all the motions of the mind.

I wish to remember, and I beg you, Sir, never to suffer me to forget, that my special and elect business here is to be a minister of Christ : not of nature-worship, which is idolatry, not of Pantheism, which is a superstition, not of a religion humanly created or developed, which is a self-contradiction, not of an ethical philosophy, which has no Jesus for its embodiment and no cross for its symbol. The common need

of a renewal, or second birth, out of the spontaneous life of nature or of sinful estrangement, into the life of consecrated choice and principled submission, having the Son of God for its inmost motive, his will for its law, and the prayer which "asks believing that it shall receive" for its daily breath; reconciliation for offending consciences and forgiveness to a repentant faith by a Redeemer who is at once the manifestation of God and the example-man; the ever-living presence of the Comforter, which is the perpetuation of the Incarnate Mediatorship in the Church; the practical and universal acting forth of this religion of love and grace thus planted in the soul into every form of noble and beautiful holiness, — into integrity, purity, charity, — into the reform of every social abuse, the overthrow of every organized wrong, the cleansing of every secret corruption, and thus the constructive achievement of a Church of believers or brotherhood of all nations and tribes and tongues, proclaiming Liberty, Right, and Peace; — these are the message, for the age and for all ages, for students and thinkers, for workers and for sufferers. Unless there is a welcome for these quickening, searching, and inspiring doctrines of the Gospel in our great seats of civilized influence and knowledge, notwithstanding the infirmities of the preacher, then the hope of the world is gone. And unless there is a heart to believe these things in the ingenuous, impressible, aspiring, candid breast of youth, I do not know to what form of humanity, or stage of being, in all the bleak earth, we can turn, without despair of the Church and dismay for the race. And when I have

said this, it is but saying that the doctrine you have just delivered commands my ardent and complete belief.

I thank you for the intimation that you have not invited me here to represent a system, or to preach a religion, that supplicates favors from any science, or is willing to take the cast-off fragments of any failing philosophy or wasted life; that asks anybody's patronage, or makes compromises with ambiguous fashions, or will condescend to accept, by courtesy, a tolerated place among the accomplishments of a Pharisaic respectability, or keep guard as a politic preserver of property. You want no such disgusting pulpit profanation as this;—but that I should stand, without much professional formality, or any personal claim whatever, as an ambassador for the Master, as a brother among brothers, to say to all selfish pride of scholarship, all unhallowed ambition, all mean competitions, and every irreligious temper and habit, "Except ye be converted, and become as a little child, ye cannot enter into the kingdom of heaven."

To the civil officers and supervisors of the University I pledge my heartiest willingness to aid the twofold object of cultivating active and familiar sympathies between the interior life of the institution and the common interests and homes of the people, and of advocating a Christianity so catholic as to seek fellowship with all who love the Lord Jesus Christ in sincerity, and so spiritual as to content itself, for authority, with the record of the Bible.

You will not expect me, Sir, to offer here my salutations, or invitations, to the members of the classes

that I am hereafter to address. What is in my heart for them, — and I hope nothing that is not there, — I am to say to them from week to week. If a cordial desire to enter in among them with genuine relations of simple good-will, — if a natural liking for young men and a large faith in their predominant traits, — if a profound conviction that the only religion which has either a right to be accepted among them, or a promise from Heaven that it shall be, is a religion that is genial, magnanimous, earnest, direct, and positive, a religion that respects every manly instinct, comprehends every honorable feeling, and scorns all but generous manners and considerate methods of approach, — and if a determination to be of any kind or degree of brotherly service among them that their own free-will may allow, — if these are regarded by them as legitimate grounds of confidence, or affection, then they and I shall be friends: and if friends, then fellow-helpers to the truth. Then we shall do something cheerfully and harmoniously together for the perpetual re-dedication of these ancient and honored halls to Christ and the Church, and the scholars of human learning shall be kings and priests unto God.

ORDER OF EXERCISES

AT THE

INDUCTION.

I. VOLUNTARY.

II. INTRODUCTORY PRAYER.

BY REV. JOHN A. ALBRO, D. D.

III. SELECTIONS FROM THE SCRIPTURES.

BY REV. CONVERS FRANCIS, D. D.

IV. HYMN.

O SPIRIT of the living God,
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our degenerate race !

Give tongues of fire and hearts of love,
To preach the reconciling word ;
Give power and unction from above,
Where'er the joyful sound is heard.

Be darkness, at thy coming, light ;
Confusion, order, in thy path ;
Souls without strength inspire with might ;
Bid mercy triumph over wrath.

O Spirit of the Lord! prepare
 All the round earth her God to meet;
 Breathe Thou abroad like morning air,
 Till hearts of stone begin to beat.

Convert the nations; far and nigh,
 The triumphs of the cross record;
 The name of Jesus glorify,
 Till every people call him Lord.

V. DISCOURSE.

BY THE PRESIDENT OF THE UNIVERSITY.

VI. REPLY.

BY THE PROFESSOR ELECT.

VII. PRAYER OF INDUCTION.

BY REV. WILLIAM A. STEARNS, D. D.,
 PRESIDENT OF AMHERST COLLEGE.

VIII. ORIGINAL HYMN.

BY REV. WILLIAM NEWELL, D. D.

WELCOME, servant of the Lord!
 Bear aloft the torch of "Truth";
 And with light from God's own word
 Guide the wavering steps of youth.

Nature, Providence, and Grace,
 Heaven-writ volumes, three and one,
 Showing each the Father's face,
 Brightest in the Saviour-Son,—

Open all, in order due;
 Speak from all for God and Right;
 Nobler aims than Plato knew
 With the scholar's aim unite.

“ Christo et Ecclesiæ ! ”

Stands our Mother's chosen seal : *
Faith must crown Philosophy,
Learning unto Christ must kneel.

Thine the high and holy part,
Truths to teach that heavenward lead ;
Thine, the expanding mind and heart
With the bread of life to feed.

Not unsuccored wilt thou come ;
Heaven and earth thy way prepare :
Up from many a loved one's home
Flows for thee the might of prayer.

And from out the listening skies
Lean the angels, day by day,
Following, with earnest eyes,
Their young brothers on the way.

And the Saviour, from his throne
Looking on them tenderly,
Yearning towards them as his own,
Gives the charge from Heaven to thee :

“ By the mighty woe or weal
Wrapped within life's budding years ;
By the sanctified appeal
Of the parent's hopes and fears ;

“ By each tender tie and name ;
By the memory of the dead ;
By thy Master's solemn claim ;
By the cross on which he bled ;

“ By the all-loving Father's right
To be known, received, obeyed ;

* Bearing upon it three open books, with the above motto encircling them.

By the Holy Spirit's light,
Beaming on the souls He made ;

“Go in faith and work in love
For each brother-student's soul ;
Till the shining ones above
Meet thee at thy glorious goal.”

IX. CONCLUDING PRAYER.

BY REV. JOHN PRYOR, D. D.

X. BENEDICTION.



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